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THE
NORTH CAROLINA BOOKLET



GREAT EVENTS IN
NORTH CAROLINA HISTORY

THE SCOTCH-IRISH
OF NORTH CAROLINA

BY

REV. A. J. MCKELWAY



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MISS MARY HILLIARD HINTON.

MRS. E. E. MOFFITT.

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"CAROLINA! CAROLINA! HEAVEN'S BLESSINGS ATTEND HER!
WHILE WE LIVE WE WILL CHERISH, PROTECT AND DEFEND HER."

The object of the BOOKLET is to aid in developing and preserving North Carolina History. The proceeds arising from its publication will be devoted to patriotic purposes. EDITORS.

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THE SCOTCH-IRISH OF NORTH CAROLINA

BY REV. A. J. MCKELWAY

The ancient kingdom of Strathclyde, included, within the boundaries of Scotland, the counties of Lanark, Renfrew, Ayr, Dumfries, Wigtown, Kirkcudbright and Dumbarton, an area about as large as the State of Connecticut. The men of Scottish birth who have written their names high on the roll of fame have nearly all come from this district. It is the reputed birthplace of St. Patrick, the patron saint of Ireland; while here are to be found the most frequent traditions of the reign of King Arthur. It is only necessary to mention the names of William Wallace, Robert Bruce, John Knox and Robert Burns to show that the race that inhabited these western Lowlands was a virile race. Here arose the royal line of the Stuarts; the family of which William Ewart Gladstone was the most illustrious scion; and the ancestors of our own Washington. Here lived the Lollards, Reformers before the Reformation, and here were marshalled the leaders and armies of the Reformation itself. Here was the chief home of the Covenanters. Here has been built the great manufacturing city of the modern world, Glasgow, a model city in many respects. And from these seven counties flowed the main stream of immigrants into the province of Ulster, Ireland, from which they emigrated in turn to the American colonies to be known henceforth as the Scotch-Irish. How near akin the American strain is to the people who still occupy the Southwestern corner of Scotland is evident from the following description of Hugh Miller:

“The Scotch Lowlander is, as a rule, of fair height, long-legged, strongly built, and without any tendency to the obesity so common among his kinsmen of England. His eye is ordinarily brighter than that of the Englishman, and his features more regular; but his cheeks are more prominent and the leanness of the face helps to accentuate these features. Of all the men of Great Britain those of Southwestern Scotland are distinguished for their tall stature. The Lowlander is intelligent, of remarkable sagacity in business, and persevering when once he has determined upon accomplishing a task; but his prudence degenerates into distrust, his thrift into avarice. * * * The love of education for its own sake is far more widely spread in Scotland than in England.”

In view of the part this race has played in the life of the world it is a matter of interest to inquire what were its original constituents.

The aboriginal Briton was probably not unlike the modern Esquimo, a short and slight people, though muscular. The Celts who invaded Briton from Gaul belonged to the later Bronze and the early Iron Age. They probably exterminated rather than absorbed the aborigines, the notable exception being in the very region which we are considering, the Novantæ and the Seglovæ being mentioned by Ptolemy, these coalescing later into the “fierce and warlike” tribe of the Attecotti, who constantly harassed the Romans, and afterwards were known as the “Galloway Picts.” The Roman invasion and occupation embraced this district and the Romans left traces of their blood as well as their language with the conquered Celts. It is still a mooted question who were the Picts, Picti, “painted people,” whom the Romans were

unable to conquer, who after the Romans withdrew waged fierce warfare against the Celts. It is believed that they were a Teutonic race. But we come to historic ground in the invasion of the Angles and Saxons, who gave the larger Teutonic element to the Lowland type. In the year 875 the Kingdom of Strathclyde was invaded by the Danes and a large number of the Britons left Strathclyde for Wales. The district was often the field of battle between the Picts or Caledonians and the Saxons. But not only the Danes, the Dubhgail, or black-haired strangers, but the Norsemen, the Finngail, or fair-haired, made their inroads upon Galloway and the latter left a permanent settlement there. And from the year 875 the Danes and Norsemen contended for the mastery of all this part of Scotland, and in the reign of Macbeth, who was neither so guilty nor Duncan so innocent of blood as Shakespeare has made the world believe, the Norse influence was at its height in Scotland, Earl Thorfinn possessing Galloway, as one of his nine earldoms. Galloway included parts of Dumfries and Ayr as well as Kirkeudbright and Wigtown. Finally the Normans brought a fresh infusion of Teutonic blood with a Latin language to temper the Saxon speech.

It is only necessary to call attention to the fact that this was a fighting race of people that was thus formed by the mingling of Celtic and Roman and Teutonic blood. Scotland came into her own in the family of nations through such toil and moil and blood as has seldom been the lot of any people for so long a stretch of the centuries. The kingdom was united under Malcolm, son of Duncan, and the peaceful amalgamation of these warring races began. It would seem

that if there was rough work in the world to do, from the conquest of tyrant kings to the building of an empire in a new world, here was the race that was destined to do it.

It would be interesting to trace the history of this remarkable district of Scotland through the long wars between England and Scotland in the period between Malcolm and Mary, Queen of Scots. There was the strength of the Scottish Reformation. It was James the First of England and Sixth of Scotland, the "wisest fool in Christendom," who brought about the peopling of the North of Ireland by the men of the Seven Counties.

All through the reign of Elizabeth there had been trouble in North Ireland. The government of the country was in the hands of English military officers whose authority did not extend beyond their posts. The Northeast corner of Ireland had been conquered and held by the McDonnells, a Scotch clan from the Isle of Jura and from Cantyre on the Mainland of Scotland. A little later a wild Irishman by the name of Con McNeale McBryan Feartach O'Neill got into trouble with the King over the duty on wine. He was cast into prison. Hugh Montgomery, Laird of Braidstane, drove a hard bargain with him, agreeing to rescue him from prison in return for half his lands in county Down. In order to obtain the pardon of Con, James Hamilton, another canny Scot, was called in, who had great influence with the King, and Con lost another third of his patrimony, not long afterwards running through the remaining third by his habits of conviviality. Montgomery and Hamilton then proceeded to "plant" their lands thoroughly from the famous Seven Counties in Scotland.

Soon afterwards, the Irish chiefs of Ulster began a treasonable correspondence with Spain and their letters were intercepted by King James. O'Neill, of Tyrone, and O'Donnell, of Tyrconnell, left the country with a number of their adherents. O'Dogherty perished in the rebellion and his lands were confiscated to the crown. Other Irish chieftains fled the kingdom and so it happened that not less than 3,800,000 acres of land in Tyrone, Derry, Donegal, Fermanagh and Cavan, were placed at the disposal of the Crown, making with Down and Antrim, North Ireland, or Ulster. This region James determined to settle mainly with Scotch from the seven counties of the Southwest. The first settlers were those that left their country for their country's good. These were shortly followed by a great army of earnest, industrious colonists, building their rush-thatched huts first near the landlord's castle, and later gathering into villages. The best lands had been selected for the colonists, the poorest being reserved for the remnant of the Irish, between whom there existed and exists to this day an unconquerable race antipathy. There was almost no mixing of these two races, the name, Scotch-Irish, being a geographical rather than a racial descriptive. The natives were even driven to the woods, becoming known as wood-kernes, and they were severely punished for their crimes when caught. The new settlers had to war against the wolves also. But they drained the swamps, felled the forests, sowed wheat and flax, raised cattle and sheep, began the manufacturing of linen and woolen cloth, and not only made all their own goods, even the tools with which to work, but began the exportation of linen and woolen cloth to Eng-

land. And they were Presbyterian in faith, as has been intimated from the part the Seven Counties took in the Reformation. Scotch ministers went with their congregations to the new lands. Peter Heylin, the champion of the English Church of his day, writes: "They brought with them hither such a stock of Puritanism, such a contempt of bishops, such a neglect of the public liturgy, that there was nothing less to be found among them than the government and forms of worship established in the Church of England."

At the time of the accession of Charles the First to the English throne, in 1625, Ulster was receiving a steady stream of immigrants from the Lowlands, at the rate of four thousand a year. High rents in Scotland drove many of the people to accept the chances of life in Ireland. This immigration was checked and actually turned back upon Scotland by religious persecution. The Episcopal Church of Ireland was so evangelical that Presbyterians who had fled from Scotland for their faith had no hesitation in joining it. But with the rise of Archbishop Laud, the effort was made to secure uniformity of worship in Ireland. Against the protests of Archbishop Usher the Scottish ministers were deposed and several of them set sail for New England in 1636. Their vessel was driven back, however, to the Irish shore. In the same year the attempt was made to administer the "black oath," compelling all the people of Ulster, Catholics excepted, to swear obedience in advance to all the "royal commands" of the King. Thousands of Scots refused to take the oath and thousands returned to Scotland. In the midst of this confusion, the native Irish, under Sir Phelim O'Neill, who claimed to be acting under the King's commission, rose in

arms throughout Ulster and seized nearly all the castles. There followed a reign of terror in which ten thousand Ulsterites lost their lives, the blow falling less heavily upon the Scots because so many of them had returned to Scotland. It may be noted here that the distance across the Channel by one route is only twenty-one and a half miles, so that communication was easy.

In the meantime the Scots had raised an army to defend their religious freedom, the royal standard was raised and the Civil War had begun. The "Covenant" was administered to a large part of the Protestant population of Ireland, then estimated at seventy thousand, and the Ulsterites had their share of victories and defeats on the battlefield. It is worthy of note that the Irish Presbytery protested vehemently against the execution of Charles and brought down upon their heads the wrath of John Milton, in a scurrilous reply that ill beseemed the great poet. But Cromwell was now the real ruler of the realm and having pacified England and Scotland he proceeded to subdue Ireland, a feat that was never accomplished but this one time. The Irish Presbyterians were not molested though they were not in high favor. As a result of the vast confiscation of estates by Cromwell three-fourths of the country passed into the hands of the Protestants. Only in North Ireland, however, was this colonization effective, though settlers were now numbered at 100,000.

Religious persecution began again with the accession of Charles II, but it soon passed and that good-natured monarch granted some recognition to the Presbyterian Church. But during his reign two important acts were passed, the beginning of

the policy that drove the Ulsterites to America. The exportation of cattle from Ireland to England was forbidden and by the Navigation Act, ships from Ireland were treated as foreign vessels.

The Revolution of 1688 was peaceful except in Ireland, which was the last stronghold of James II. His lord deputy, Tyrconnel, had put arms into the hands of the Irish peasantry, who began a series of depredations upon their Scotch neighbors in which a million head of cattle changed owners. With the outbreak of the Revolution the Protestants fled to Enniskillen and Londonderry and the defence of these cities against overwhelming odds and under privations unspeakable is of the least glorious chapter in the history of the men of Ulster. Unfortunately for the brave people who had suffered so much for the new King, a certain clerical Munchausen, Rev. George Walker, so falsified the facts of the great siege of Londonderry as to put the Scotch in rather a bad light. At any rate Ulster began to learn something of the ingratitude of Kings and the Ulsterite became the hereditary enemy of the House of Hanover. It is computed that besides the natural increase in the Scotch population from early and prolific marriages there had been an addition of 50,000 Scotch immigrants between the Revolution of 1688 and the reign of Queen Anne. We have this interesting testimony from the pen of Lionel Jenkins, Secretary of State, in a letter written to the Duke of Ormond in 1679, who says that "those of the north of Ireland * * * are most Scots and Scotch breed and are the Northern Presbyterians and phanatiques, lustly, able-bodied, hardy and stout men, where one may see three or four hundred at every meeting-house on

Sunday, and all the North of Ireland is inhabited by these, which is the popular place of all Ireland by far. They are very numerous and greedy after land." It should be understood, however, that not all the Ulsterites were either Scotch or Presbyterian. There was a goodly element of English Episcopalians with a remnant of Catholic Irish. Some Latin blood was added to the Presbyterian element in an immigration of French Huguenots, whose names still exist among the Scotch-Irish emigrants to America.

In the reign of Queen Anne the whole people of Ireland, Catholics and Presbyterians as well, were under the ban of the High Church regime. Immigration from Scotland into Ireland had ceased. Emigration from the North of Ireland into America began. In 1704 an act was passed requiring that all public officers should take the Sacrament according to the rites of the Established Church. The Catholics, in protesting, showed that this affected also the Presbyterians, "who had saved Ireland," but the protest fell upon deaf ears. Presbyterian magistrates and postmasters were deprived of power and support.

In the same year Presbyterians were excommunicated for the crime of being married by their own ministers. The meetings of Presbytery were declared illegal meetings. Presbyterians were compelled to pay tithes for the support of the Establishment. Every Presbyterian schoolmaster became liable to imprisonment for teaching, when these people were the strongest adherents of John Knox, who "first sent the schoolmaster into all corners, saying, 'Let the people be taught.'" Then the doors of the churches were nailed up. But the people were at last aroused and when there was dan-

ger of the succession of the Jacobite Pretender to the throne, it was quietly ascertained that there were fifty thousand Irish Presbyterians who were capable of bearing arms and willing to fight for the Protestant succession. After the accession of George I an act of toleration was passed, though the strongest friends of the crown in Ireland were still forbidden to bear arms.

During this period of religious persecution there were other repressive measures. For the "protection" of the English woolen trade from Irish competition, an act was passed forbidding the exportation of woolens from Ireland, later followed by acts forbidding the exportation to any country but England. Thus one of the great manufacturing enterprises of the Ulsterites was destroyed as had been their raising of cattle for the English markets. The people turned to linen manufacture as a last alternative and this grew and flourished.

It was only natural, therefore, that men of this breed should seek a freer land. They felt that they were pilgrims and strangers as their fathers were. The great fact of the eighteenth century relating to both England and America is the Scotch-Irish emigration. Between 1725 and 1768 the emigration increased from 3,000 to 6,000 a year, not less than 200,000 of the people having left Ireland for the American Colonies in that period. From 1771 to 1773 there were thirty thousand emigrants. The Protestant population of Ireland had in the meantime grown to 527,505, making allowances for the gradual increase a full third of the population had left for America. The raising of rents after a period of famine augmented this exodus from Ireland. Re-

calling that it began with an emigration of 20,000 in 1698 and allowing for the increase of the population in America, it has been computed that there were not less than 400,000 people of Scotch-Irish birth or descent in America at the beginning of the Revolution. A few went to New England, where they were duly persecuted by their Puritan brethren. Yet there was one congregation of 750 members, Londonderry, and they gave to the Revolution General Stark and his Green Mountain boys. They named "Bunker Hill" from a hill in Ireland overlooking Belfast. And from this New England settlement went Henry Knox, the first American Secretary of War, Matthew Thornton, signer of the Declaration of Independence, and Horace Greely and Asa Gray.

The Scotch-Irish settled a good part of New York State. The first governor of the State, Clinton, was of this race. They settled New Jersey, and the chaplain of the First Brigade was the fighting parson, Rev. James Caldwell. But the chief port of entry was Philadelphia, which city was soon taken possession of and has been held to this day. From Philadelphia the waves of colonization spread westward until the best lands of western Pennsylvania were taken and then the stream poured Southward, down through the Valley of Virginia, into Piedmont North Carolina, across the line into South Carolina and into the hill country of Georgia. But another important port of entry was Charleston, and as the immigration sought the hill country the wave from Charleston met and mingled with the wave from Pennsylvania in the border counties of the Western Carolinas. The breed in North Carolina alone gave three Presidents to the Nation, Jackson, Polk and Johnson. And what shall I more say,

for the time would fail me to tell of Patrick Henry and John Witherspoon, of the twenty-one Scotch-Irish generals of the Revolutionary war, of the seven Presbyterian elders, Morgan and Pickens and Campbell and Shelby and Cleveland and Williams and Sevier, of Presidents Jefferson and Monroe and Jackson and the Harrisons, of Polk and Buchanan and Johnson and Grant and Hayes and Arthur and Cleveland and McKinley and Roosevelt; of the long line of Cabinet officers, Supreme Court Justices, Senators, Representatives and Governors, in whom ran the blood of this great people, fighting for life and liberty for a thousand years, and schieving it at last in America.

It has been deemed necessary that this long introduction should be written to the sketch of the Scotch-Irish in North Carolina, that our people may know that their roots reach far back into the historic past and that the branches of this tree in America have not borne unworthy fruit.

The first settlement of Scotch-Irish in North Carolina was made by Henry McCulloh in 1736, on a grant of land in Duplin County, the colonists forming the congregations of Goshen and the Grove. The Scotch-Irish are not to be confounded with the Scotch colonists on the Cape Fear. These were Highland Scots, of almost pure Celtic blood, while the Scotch-Irish are mainly Saxon, not having intermingled with the Irish Celts, so that there is a racial as well as a geographical difference between the Scottish Highlander and Lowlander, between the Cape Fear Scotch and the Scotch-Irish of North Carolina. Of course the largest settlements of the Scotch-Irish were in the counties of Guilford, Orange, Alamance, Caswell, Rowan, Iredell, Cabarrus, Mecklenburg,

Lincoln and Gaston, with the center of the immigration in Mecklenburg.

As many of the Scotch-Irish settlers had already had experience in Pennsylvania or Virginia they were able to secure the best lands, as the pioneers of the Piedmont region. The Indians were mostly friendly to the whites. The country alternated between forest and prairie and abounded in game, deer, buffalo, and bear, while panthers were not infrequently found. The pioneers came from the North in wagons in which they slept until they had built a house on land of their own selection. The house was built of hewn logs, the interstices stopped with clay, the roof covered with riven boards. One room, one door and one window, closed with a wooden shutter, was the characteristic style of architecture. The furniture of the house consisted of beds, a few stools, a table, on which were set pewter dippers and plates, and wooden trenches. A few plow irons and harrow teeth, a hoe and a mattock and an axe, a broad-axe, wedges, mauls and a chisel, would be the inventory of the tools on the farm. Cattle, sheep and geese, horses and hogs, were raised with great profit and from the wool the clothes of the family were spun, and from the goose an annual tax of feathers was secured for pillows and feather-beds. When the family began to put in a glass window and to buy cups and saucers of chinaware, they were considered wealthy.

They did have their wealth in their own capacity to manufacture what they needed. When the goods brought with them began to wear out, the blacksmith built his forge, the weaver set up his loom and the tailor brought out his goose. A tannery was built on the nearest stream and mills for

grinding the wheat and corn were erected on the swift water courses. Saw mills were set up and logs were turned into plank. The women not only made their own dresses but the material for them as well, spinning the wool and afterwards the cotton into lindsey and checks and dyeing it according to the individual taste. The beavers furnished elegant tiles for the gentry. The immigrants were recorded as weavers, joiners, coopers, wheelwrights, wagon-makers, tailors, teachers, blacksmiths, hatters, merchants, laborers, wine-makers, miners, rope-makers, fullers, surveyors, and gentlemen, the last being rather a rank than a vocation. In other words the people were an industrial as well as an industrious people. They were producers. And when a man has built a little home in an untrodden wilderness, felled the forest, furnished the home, and has begun to produce not only for his necessities but a comfortable surplus for his family he does not feel like paying tribute to a king or a parliament across the seas, who drove him across the seas by their stupid tyranny.

Nearly all the farms of any size had a distillery attached and a good deal of the corn was marketed in liquid form. One of the faults of the Scotch settlers was drunkenness, though the majority were temperate drinkers. A punch bowl and glasses were found among the effects of Rev. Alexander Craighead, founder of the earliest churches of the Mecklenburg region. Whiskey played a great part on funeral occasions, and especially at "vendues" where it was supposed to put the buyers in good humor and was charged to the estate disposed of. The tavern on the public road was a famous institution of these early days and the variety of the liquors sold reminds one of the English inn that Dickens

has portrayed. Among the amusements of the people were horse racing and shooting matches and the game of long bullets, played with an iron ball, the effort of each side being, as in foot ball, to keep the ball from passing the adversary's goal and putting it through one's own. But while gambling was permitted and drunkenness condoned, profane swearing was punished severely, the amount of the fine sometimes depending on the vigor and variety of the oaths used. The children received six months schooling and the number of college-bred men in a Scotch-Irish community was large. The warlike instincts of the people were kept alive by the military muster, which became the occasion for a gathering together of a county to the county-seat. The Scotch-Irish were noted for their skill with the rifle, and rifles were manufactured at High Shoals at an early date, a specimen, with its long barrel and wooden stock extending to the end of the barrel, having been presented to General Washington and being highly prized by him.

But the life of the Scotch-Irish, as in Scotland and in Ireland, centered around the church.

One of the earliest notes of the presence of Scotch-Irish in the West was made by Governor Dobbs, in 1755, who found that some "Irish Protestants had settled together, with families of eight or ten children each, and had a school teacher of their own." In the same year Rev. Hugh McAden made a missionary visit from the Hico to the Catawba and found Scotch-Irish settlements in Mecklenburg at Rocky River, Sugar Creek, and the Waxhaws. The seven Presbyterian churches of Mecklenburg created the social and religious, and we had almost said the political

life of the county, for the first fifty years of its history. Alexander Craighead, getting into difficulty with New Brunswick Presbytery in New Jersey on account of his extreme republican views, found a congenial home in this Scotch-Irish section. Hanna calls him "the foremost American of his day in advocating the principles of civil liberty under a Republican form of government." Besides him were Hugh McAden, who settled in Caswell, the "eloquent Patillo" of Granville and Orange, Caldwell of Guilford, celebrated for his connection with the battle of the Alamance and the later struggles of the Revolution; McCorkle of Rowan, Hall of Iredell, Balch, McCaule and Alexander. These men were conservative, as witness their reluctance to espouse the cause of the Regulation. But they were equally firm in advocating the real principles of liberty that came to the front at the beginning of the Revolution.

It is interesting to trace the grievances of the colonists as the day of the Revolution dawned and to see how they were the same from which the Ulsterites had suffered. There were religious exactions which were galling in the extreme, although it must be confessed that the Scotch-Irish of North Carolina managed to escape the operation of the laws that were intended to oppress them. Their ministers performed the marriage ceremony in spite of the efforts to make it illegal and the marriage void. Presbyterian elders had themselves duly elected vestrymen of St. George's Parish and thus were in a position to see to it that the Established Church was not established in Mecklenburg. There were the petty annoyances of the slave trade forced upon an unwilling people by the King, and the stamp tax, and then the

determination to tax the people of America without allowing them representation in Parliament. Finally, when the people had planned the erection of a great university, Queen's College, that it was hoped would rival Oxford and Cambridge, the charter was refused them by the King on the ground that he could not afford to promote Presbyterian education. By this time, the colony of North Carolina had been thoroughly organized with county committees, the Scotch-Irish counties having their people fully disciplined to the work that was cut out for them. One of those committees met, in connection with a military muster, which was really a turning out of the people, at Charlotte, on May 19th, 1775. While certain papers and resolutions, looking to county action in the present disordered state of the country were being earnestly discussed, the messenger arrived with the stirring news of the battle of Lexington. The watchword of the Colony had long been, "The cause of Boston is the cause of us all." But with the story of a conflict with British troops, in which a military company had been fired upon by the red-coats, in which also the Americans, raw troops as they were, had won a notable victory, the feelings of the people surged forth. The reports that had been before the meeting were referred to a committee of three and after midnight of the day of assemblage, on May 20th, in fact, the Mecklenburg Declaration was read to the people, the moving cause of the proceedings being really stated in the second resolution:

Resolved, That we, the citizens of Mecklenburg, do hereby dissolve the political bands which have connected us with the mother country, and absolve ourselves from all allegiance

to the British crown, abjuring all political connection with a nation that has wantonly trampled on our rights and liberties and inhumanly shed the innocent blood of Americans at Lexington.”

On the 31st of the same month the committee met according to adjournment to pass laws and regulations for the county, and, perhaps feeling that there was a better reason for the passage of such regulations than the battle of Lexington, made another declaration of independence on the ground that Parliament had declared the colonies in a state of rebellion and they were therefore forced to provide against anarchy. A member of Parliament had pointed out that any of the Colonies could plead this reason for independence, once the act was passed declaring that a rebellion existed in the Colony of Massachusetts. Any man who signed the Declaration of the Twentieth of May could have signed the Resolves of the 31st. And to the canny Scotch of Mecklenburg the latter were equally effective and a bit safer in case of the victory of King George.

The Scotch-Irish were conspicuous in the battle of Moore's Creek, which saved the colony to the cause of freedom. In that battle they met the Scotch as Lowlander and Highlander had often met before in Scotland. But the Scotch-Irish played a scurvy trick upon their brethren, the Scotch Royalists, by using the rifle against the broadsword and forcing the Highlanders to cross a narrow foot-bridge on which the rifle-fire was concentrated.

The battle of Ramsour's Mill in what was then Tryon County was one of the most successful of the entire war, 400 patriots under Colonel Locke having vanquished 1,100 To-

ries. Colonel Davidson with 250 men put to flight a larger body of Tories at Colson's Farm, at the confluence of Rocky River and the Pee Dee. The Scotch-Irish were conspicuous sufferers in the disaster of Hanging Rock. The Battle of Charlotte itself was no inconsiderable skirmish, in which three or four hundred mounted militiamen under Major Joseph Graham held a force of ten times their number in check and thrice repulsed them. The affair at McIntyre's farm doubtless helped to earn for Charlotte the soubriquet of the "Hornets' Nest." There, fourteen men, expert riflemen, fired upon a British foraging party of more than a hundred, killed eight at the first fire and wounded twelve of the enemy, and escaped without injury though they sent the foraging party in a hurry back to Charlotte. If these encounters of American and British soldiers had occurred in New England, they would have been immortalized in song and story. The Scotch-Irish have not been as particular about writing history as they have been busy making it.

But the battle of Kings Mountain was the most glorious witness of the valor of the Scotch-Irish during the Revolution and it was at the same time the victory that made Yorktown possible. The majority of the troops were North Carolinians while the Virginians were from Washington County in the Scotch-Irish section and the South Carolina troops had been recruited in Rowan County, North Carolina. These thirteen hundred and seventy men attacked Ferguson in his strong position, with over one thousand men to defend it, on King's Mountain, and killed or captured the entire force after a desperate fight. The victory put heart of hope into the failing Continental cause and was influential in de-

termining the subsequent movements of Cornwallis and his final surrender. The battle of Guilford Court House was really another British defeat, as Cornwallis lost 600 men in killed and wounded and some of his most valued officers, retreating to Wilmington instead of advancing into Virginia. The North Carolina militia from Guilford and the adjoining counties do not deserve the reproach that has been heaped upon them by careless military critics. They were ordered to fire twice by General Greene himself and then to retire. They waited until the enemy were 150 yards away, fired their first volley with great effect, loaded and fired again, some of them the third time, and only retreated when the bayonets clashed against their unloaded rifles. And these were troops who had never been under fire, meeting the flower of the British army. A conclusive testimony to their cool courage is given by Captain Dugald Stuart, who commanded the Scotch Highlanders, the Seventy-First Regiment. Writing nearly fifty years afterwards, he says: "In the advance we received a very deadly fire from the Irish line of the American army, composed of their marksmen lying on the ground behind a rail fence. One-half the Highlanders dropped on that spot."

From the close of the Revolution to the breaking out of the Civil War the Scotch-Irish of North Carolina were foremost in the peaceful upbuilding of the commonwealth, in government, in education, in commercial enterprise. Nor were they wanting when the country was at war again, whether with Great Britain a second time, with Mexico or in the clash of the great Civil conflict. Theirs has been a long line of Carolina statesmen. They have ornamented the bar and the pul-

pit. Than their soldiers there have been none braver. There was many a Stonewall Jackson in the ranks, claiming the same heroic blood, as they followed him. And on Virginia's battlefields, yea in Tennessee and Pennsylvania, there lie in unmarked graves thousands of the descendants of that ancient Scottish race, that fought at Londonderry and Enniskillen as their children fought at Gettysburg and Chica-mauga.

To-day the most prosperous section of the Old North State is just that section which the Scotch-Irish settlers chose for their homes. It is a great race of people. They fear God and have no other fear. They stand for truth and right. Their fault is sometimes that thrift degenerates into penuriousness. They keep the Sabbath and all else that they can lay their hands upon. But they have had to fight so hard for so many centuries to establish for others the difference between *meum* and *tuum* that we should perhaps give them a little time to get over the realization of the *meum* at last. They speak the truth, and though they may want the uttermost farthing that is due them, they do not want, and they will not take, a farthing more. In Mecklenburg County for a hundred years of recorded history not a white native was indicted for larceny.

Theirs is the race of the hard head but the warm heart, of the stiff backbone but also of the achieving hand. They have done their share in working out the principles of civil and religious liberty and of erecting our institutions of government. They love order and law even though their fighting propensities may nowadays bloom in legal contentions of which there is no profit. But whether in peace or war, the

State and the Nation can count on this hardy and heroic strain for high and noble service. They are of those who swear to their own hurt and change not. It might be said of thousands, as was said of their great compatriot, John Knox, "they never feared the face of man." And the surprises and even the convulsions of the future will find them unafraid.

Authorities: The Scotch-Irish Families of America. Charles A. Hanna; Foote's Sketches of North Carolina; Colonial Records; Hawk's History of North Carolina; Martin's History of North Carolina; Wheeler's Sketches; David Schenck's, North Carolina in 1780-81; Tompkin's History of Mecklenburg County; General Joseph Graham and Revolutionary Papers; with special indebtedness to the first-named book for its valuable historical and statistical notes.

RESOLUTIONS OF RESPECT TO THE MEMORY
OF MRS. D. H. HILL, WHO DIED ON
DECEMBER 12, 1904.

WHEREAS, Since our last meeting it has pleased our All-wise and Heavenly Father to remove from us our honored Vice-~~President~~ whom we loved for her noble womanly qualities of head and heart, and in whom we found a genial, gentle and ever-willing associate, descended from a line of Christian heroes, prominent in time of war as well as in times of peace; therefore,

Resolved, That we mourn her loss to the Society and to the State, and blend our tears with those of her immediate family, to whom we extend our cordial and earnest sympathy in this sad bereavement, and while doing so, urge our members to emulate her noble Christian character, her patriotism and her generosity.

Resolved, That this resolution be spread upon the records of the Society, and a copy forwarded by the Secretary to the family of the deceased.

MRS. THOMAS K. BRUNER, *Regent*.

MRS. E. E. MOFFITT, *Secretary*.

MRS. ED. CHAMBERS SMITH,

MRS. MARY B. SHERWOOD,

MRS. PAUL HINTON LEE,

MRS. HUBERT HAYWOOD,

MRS. IVAN PROCTOR,

MRS. JOHN CROSS,

MISS GRACE BATES,

Committee.

+ Sabella Morrison Hill.

TRIBUTE FROM A FRIEND.

In Memoriam Mrs. Isabella Morrison Hill, Widow of Gen.
D. H. Hill.

“The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.”

This summary of the full fruition of a beautiful life was never more admirably illustrated than in the declining days of the lovely lady, who seems to have been spared to reach the ripe old age of nearly four score years to prove before the world the truth of God's Holy Word. Mrs. Isabella Morrison Hill survived most of her youthful friends and contemporaries, but she was comforted by being spared to see her children in the front rank of those who are faithful to God and useful to their fellow-men. She descended, through both father and mother, from men and women who feared God and served their State by showing their devotion to civil and religious liberty. Her father, Dr. Robert Hall Morrison, was a profound scholar, an able preacher and an exemplary Christian. He had the cultured manner of a Cavalier with the stern virtues of a Covenanter.

Dr. Morrison was the son of Neill Morrison, one of the Scotch-Irishmen who signed the Mecklenburg Declaration of Independence. Her mother was Mary Graham, the youngest daughter of the Revolutionary hero, General Joseph Graham, and his wife Isabella Davidson, who was a daughter of Major John Davidson and grand-daughter of Samuel Wilson, both of whom pledged their lives by signing the same noted instrument. Miss Isabella Davidson Morrison was born at

Fayetteville on the 28th day of January, 1825, while her father was serving the old church, whose history went back to the days of Cross Creek and Flora McDonald. She would have attained the age of eighty within a few weeks.

On the 2nd of November, 1848, she was happily married to Major D. H. Hill, who had gone to Mexico a Second Lieutenant, had won by gallantry the rank of Major, and was destined to win higher honors and render more important service in the struggle for the Lost Cause.

Mrs. Hill was the oldest of six sisters, two of whom, Mrs. Jackson and Mrs. Brown, are living, and three of whom, Mrs. Irwin, Mrs. Rufus Barringer and Mrs. A. C. Avery, are dead. She leaves five children, Mrs. Eugenia Arnold, wife of Thomas Jackson Arnold, the nephew of General T. J. (Stonewall) Jackson; Miss Nannie Hill, a teacher of art, now residing in Florida; Dr. Randolph Hill, of Los Angeles, Cal.; D. H. Hill, author and professor of literature in the A. and M. College at Raleigh, and Chief Justice Joseph M. Hill, of Arkansas. Those who know her children, all leaders in their chosen life work, realize that she has not lived in vain.

Mrs. Hill's devotion to her husband and her faithful care of her children marked her as a model wife and mother. Patient in suffering, submissive to God's will, her face wore a serene smile during her last days that suggested the reflected light of the land upon whose border she was conscious she stood.



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